

# THE CARIYĀPITĀKA

EDITED IN DEVANAGARI CHARACTER WITH AN ENGLISH

## INTRODUCTION

BY

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## PREFACE

I am thankful to the editors of the P. T. S. and the Sinhalese editions which have been consulted in preparing my edition of the Cariyāpiṭaka. The verses of this text are so easy that they do not require any translation. I have summarised all the stories given in this work in my introduction and some of my own suggestions have also been given.

*Calcutta,  
24, Sukea's Street,  
November, 1924.* }

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# INTRODUCTION.

The Cariyāpitaka is the fifteenth book of the Khuddaka Nikāya of the Sutta Piṭaka. It was repeated by

Importance  
and  
meaning

Ānanda and rehearsed by the five hundred arahats who were members of the First Council. Piṭaka means basket, eiriyā

means conduct or duty duties performed by a Bodhisatta (i.e. the state required by a person after he has determined to attain bodhi or enlightenment and before he attains it) to fulfil the ten perfections (pāramitās) which are absolutely necessary for the attainment of bodhi. Cariyāpitaka means a basket of conduct or daily duties. Some translate it as a basket of the Buddha's meritorious acts.

The verses are written in anuttaravā chandas. The style language is simple and the style is similar to that of the Dhammapada.

The stories told in the verses of the Cariyāpitaka are to be found in the Jatakas. Dr. Morris who edited the text of the Cariyāpitaka for the P. T. S., has traced all the stories found in the work to their sources excepting three, namely, (1) Mahigovinda, (2) Dhammadharmi and (3) Cindakumara, the sources of which have been traced by me, and references showing the sources from which these three stories have been taken are given by me.

## Cariyāpitaka.

- 1 Akatticariyam
- 2 Surkhacaryam
- 
- 3 Kurudhammācaryam

## Similar allusions

Akitti Jataka	Jataka IV	pp 236-242
Sukhapila Jataka		
Jataka V	161-171	
Kurudhamma Jataka	Jataka II	36, 391

4	Mahāsudassanacariyam	Mahasudassana		
		Jataka	Jataka I	391 393
5	Mahagovindacariyam	Mahagovinda		
		Suttanta Dīgha, Vol II		220 252
6	Nimirajacariyam	Nimi Jataka, Jataka VI,	pp 95	129
7	Candakumaracariyam	Khandahala Jataka		
		Jataka VI,		129 155
8	Sivirajacariyam	Sivī Jataka	„ IV,	401 412
9	Vessantaracariyam	Vessantara Jataka		
		Jataka VI,		479 593
10	Saṇapanditacariyam	Saṇa Jataka, Jataka III		51 56
11	Silavanīgacariyam	Silavanaga Jataka,		
		Jataka I,		319 322
12	Bhuridattacariyam	Bhuridatta Jataka,		
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13	Campeyyanagacariyam	Campeyya Jataka,		
		Jataka IV,		454 468
14	Culabodhicariyam	Cullabodhi Jataka,		
		Jataka IV,		22 27
15	Mahūn satajacariyam	Mihira Jataka		
		Jataka II		385 387
16	Rurutijacariyam	Ruru Jataka, Jataka IV		255 263
17	Matangacariyam	Matanga Jataka		
		Jataka IV,		375 390
18	Dhamm idhamma devaputtacariyam	Dhamma Jitaka		
19	Jayaddisacariyam	Jitaka IV,		100 104
		Jayaddis Jitaka		
		Jitaka V,		21 36
20	Sai khap alacariyam	Sai khapila Jitaka		
		Jitaka V		161 171
21	Yudhafijayacariyam	Yudhafijaya Jitaka,		
		Jitaka IV.,		119-123
22	Somana sācariyam	Somavassa Jitaka,		
		Jitaka IV		444 454
23	Ayodharacariyam	Ayodhori Jitaka		
		Jitaka IV		491 499
24	Bhīracariyam	Bhīsa Jitaka		
25	Senapāñ tacariyam	Senorāndī Jitaka		
		Jitaka V,		312 314

26. Temiyacariyam	Temiya Jātaka.	
	Jātaka VI.	
27. Kapirājacariyam	Kapi (Mugapakkha Jātaka),	Jātaka II., 268-270
28. Saccasāvhayapāṇḍita- cariyam	Saccām Kira Jātaka, Jātaka I.,	322-327
29. Vāṭṭapotaṭṭacariyam	Vāṭṭa Jātaka I., Jātaka I.,	212-215
30. Maccharājacariyam	Maccha Jātaka, Jātaka I.,	210-212
31. Kaṇhadīpāyanacariyam	Kaṇhadīpāyana Jātaka, Jātaka III.,	27-37
.	Mahāsutasoma Jātaka,	
32. Sutasomacariyam	Jātaka V.,	456 511
33. Suvaṇṇasāmacariyam	Sāma Jātaka, Jātaka VI.,	61-95
34. Ekarājacariyam	Ekarājā Jātaka, Jātaka III.,	13 15
35. Mahālomahāmūsacariyam, Lomahamsa Jātaka	Jātaka I.	389-391

It is interesting to note, as Dr. Morris points out in his introduction to the Cariyāpiṭaka (P. T. S.) that "the Jātakamūlā contains thirty-five birth stories, ten of which have the same titles as those of the Cariyāpiṭaka tales. In the Mahāvastu we find the Kapirājācariyam under the title of "the story of the Porpoise" (=the Sumsumārajātaka) as well as the Vānarajātaka and Mahāgovindacariyam. The Bhadrakalpa-Avadāna contains the stories of Silavānāga and Sutasoma. The Bodhisattva-Avadāna relates the Sivi, Sasa, Matsya, Vāṭṭapotaṭṭa, Ruru and Sutasoma birth-stories. It also has the Buddhabodhijātaka which resembles the Cūlabodhicariyam of the Cariyāpiṭaka." (The Buddhavamsa and the Cariyāpiṭaka, Edited by the Rev. Richard Morris, P. T. S Edition)

The Bodhisatta, in order to attain bodhi, had to fulfil ten pāramitās (perfections). He had to undergo several births to fulfil each pāramitā. The pāramitās are ten in number, e. g. dāna (charity), sila (precepts), nekkhamma (renunciation), aditthāna (determination), sacca (truth),

4	Mahāsudassanacariyam	Mahasudassana Jataka	Jataka I	391 393
5	Mahagovindacariyam	Mahagovinda Suttanta Dīgha, Vol II		220 252
6	Nimirajacariyam	Nimi Jataka	Jataka VI, pp 95 129	
7	Candakumaracariyam	Khandahala Jataka, Jataka VI,		129 155
8	Sivirajacariyam	Sivi Jataka	IV,	401 412
9	Vessantaracariyam	Vessantara Jataka	Jataka VI,	479 593
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11	Silavanagacariyam	Silavanaga Jataka, Jataka I,		319 322
12	Bhuridattacariyam	Bhuridatta Jataka	Jataka IV,	157 219
13	Campcyyanagacariyam	Campeyya Jataka, Jataka IV,		454 468
14	Culabodhicariyam	Cullabodhi Jataka, Jataka IV,		22 27
15	Mahim sarajacariyam	Mahira Jataka Jataka II		385 387
16	Rururujacariyam	Ruru Jataka, Jataka IV		255 263
17	Matangacariyam	Matanga Jataka Jataka IV,		375 390
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19	Jayaddisacariyam	Jayaddisa Jataka Jataka V,		21 36
20	Sai khapalacariyam	Sai khapala Jataka, Jataka V		161 171
21	Yudhanjayacariyam	Yudhanjaya Jataka, Jataka IV,		119-123
22	Somanassacariyam	Somanassa Jataka, Jataka IV,		444 454
23	Ayoghracariyam	Ayoghora Jataka Jataka IV		491 499
24	Bhīṣacariyam	Bhīṣa Jataka	Jataka IV,	304 304
25	Sonapanditacariyam	Sona Nandi Jataka Jataka V,		312 332

26	Temiya Cariyam	Temiya Jataka Jataka VI	.....
27	Kapitajacariyam	Kapi (Mugapakkha Jataka), Jatala II,	268 270
28	Saccasīhayapāṇīta cariyam	Saccam Kira Jataka Jataka I,	322 327
29	Vattapotakacariyam	Vatta Jatala, Jataka I	212 215
30	Maccharjacariyam	Maccha Jataka Jataka I,	210-212
31	Kanhadipriyanacariyam	Kanhadipayana Jataka, Jataka III,	27 37
32	Sutasomacariyam	Mahasutaso na Jataka Jataka V,	456 511
33	Suvannasaimacariyam	Sima Jataka Jatala VI,	61 9,
34	Ekarajacariyam	Ekaraja Jataka Jataka III,	13 15
35	Mahālomahamsacariyam, Lomahamsa Jataka	Jataka I	389 391

It is interesting to note, as Dr Morris points out in his introduction to the Cariyapitaka (P G S) that "the Jatakamala contains thirty five birth stories, ten of which have the same titles as those of the Cariyapitaka tales. In the Mahavastu we find the Kāpīrajacariyam under the title of 'the story of the Porpoise' (= the Sumsumārajataka) as well as the Vanarajataka and Mahāgovindacariyam. The Bhadrakalpa Avadāna contains the stories of Sīlavanaga and Sutasoma. The Bodhisattva Avadāna relates the Sīvi, Sīsa, Matsyā, Vattapotaka, Rūṇa and Sutīsoma birth stories. It also has the Buddhibodhijataka which resembles the Culabodhicariyam of the Cariyapitaka" (The Buddhavamsa and the Cariyapitaka, Edited by the Rev Richard Morris, P G S Edition).

The Bodhisattva, in order to attain bodhi had to fulfil ten paramitās (perfections). He had to undergo several births to fulfil each paramita. The paramitās are ten in number, e.g. dana (charity), sila (precepts), nekkhamma (renunciation), aditthāna (determination), sīcca (truth),

metta (compassion), upakkhā (indifference), khanti (forbearance), viyya (energy), and pañña (wisdom). In the introduction to Buddhaghosa's *Jataka* *vitthakathā* (Vol I) we read that these ten paramitas are the Buddha paramakulbhāvanās i.e. the precepts which make one Buddha. Siddhartha before attaining bodhi found out these paramitas to be the only means of attaining Buddhahood. All the previous Buddhas also had to fulfil them in order to attain Buddhahood. Siddhartha fulfilled these paramitas and the *Cariyāpitaka* gives us a account of how he fulfilled them. The last three paramitas are not noticed in the *Cariyāpitaka* which gives no brief account of how the Bodhisatta fulfilled each paramita. The *Jataka* shows that the Bodhisatta Siddhartha had to undergo five hundred and fifty births to fulfil the ten paramitas but the *Cariyāpitaka* points out that he had to undergo thirty five births to fulfil seven of the ten paramitas.

The Bodhisatta *Suñedha* (afterwards Gautama) fulfilled all the paramitas because they are the Bodhi paramakulbhāvanās as I have already pointed out. He fulfilled daṇḍaparamita by giving in charity all the worldly things and his own life, he fulfilled silaparamita by observing precepts without taking the least care for his life, he fulfilled nekkhamma paramita by renouncing the household life like a prisoner always anxious to be released from the prison, he fulfilled pūñaparamita by learning whatever he could learn from anybody, he fulfilled viyyaparamita by behaving like a lion, king of the beasts, in all his deportments, he fulfilled khanti paramita by forbearing all the vicissitudes of life most patiently like the earth, he fulfilled sacca-paramita by not telling lies for fear of punishment or for temptation or even for the falling of thunder on his head,

he fulfilled *adūthānapāramitā* by steadfastly adhering to his endeavour to become a Buddha like a mountain unmoved by storm coming from all directions. he fulfilled *mettāpāramitā* by cherishing love and friendliness towards his friends and foes alike, like water cooling both the virtuous and the sinner, he fulfilled *upekkhāpāramitā* (spārūpa) by being indifferent to *sukha* and *dukkha* (happiness and suffering) like the earth (Jātaka, Nidānakathā, Vol I, pp 29-24). These are the essential qualities which enable a person to acquire the state of a Buddha who is also called "Dharmakāya" ("Body of the Law") because he is the embodiment of these ten paramitās. Dr. Barnett in his valuable notes given at the end of the beautiful translation of the Bodhisattvāvartta of Śāntideva entitled "The Path of Light" (Wisdom of the East series) says that the perfect charity (dānapāramitā) is not an actual deliverance of the world from poverty (misery due to worldly desire), but an intention for such deliverance, it is a grace of the spirit. Thus the power of will is the greatest of all virtues and the foundation of all. He also speaks of the *silapāramitā* (perfect conduct) which consists essentially in the will to hurt no living creature (p 98).

The ideals of the Mahāyāna Buddhists about these two paramitās are similar to those of the Hinayāna Buddhists. Dr. Barnett further points out that according to the chief northern schools, the paramitās or perfections are —(1) almsgiving, (2) morality, (3) long-suffering, (4) manliness, (5) meditation, (6) mystic insight, (7) resolution, (8) strength, (9) knowledge, (10) skill in choice of means (upaya) (The Path of Light, p 21).

\* The Mahāyāna Buddhist texts are full of information regarding the fulfilment of paramitās by the

Bodhisatta but the Pāli-Buddhist books furnish a meagre account of it, though references are found scattered about here and there in the Nikāyas. The Cariyāpiṭaka is the only work of the Pāli canon in which a brief and systematic account of it is given. It is a valuable contribution which ought to be studied carefully in order to be thoroughly acquainted with the biography of the Buddha Gautama.

The following is a summary of all the stories  
Contents of the book. which are contained in the Cariyāpiṭaka.

Akatti was meditating in a forest. As he was making a strong effort to acquire merits, Inda  
Akatti. came to test him in the guise of a brahmin.

Akatti three times gave in charity the leaves which had been heaped up in front of his leaf-hut, to the brahmin for the attainment of bodhi (enlightenment).

Sankha went to the sea shore and on the way he saw a svyambhu (Buddha) treading the path which was very hot and the sands on the path were  
Sankha. also heated by the rays of the sun. Sankha saluted him and gave him in charity a pair of wooden slippers and an umbrella for the attainment of bodhi.

Dhārañjaya was the king of Indapatta. Some  
Dhārañjaya. brahmins came to him from Kaliṅga, at that time greatly troubled by draught and famine, for a royal elephant, the presence of which in a country brings copious rain. Dhārañjaya gave in charity the elephant to them for the attainment of bodhi.

Sudassana was the king of Kusāvatī. He three times declared that he would satisfy the desire of everybody when communicated to him. - Hungry and  
Sudassana. thirsty people as well as those in need of garlands, unguents, clothes, wooden slippers, etc., came to him and he fulfilled their desires. In many parts of

✓ In his kingdom, arrangements were made to offer charities. The charities made by him with a view to the attainment of bodhi, were unparalleled.

Govinda was a chaplain of seven kings. His income from the seven kingdoms was given in charity by him for the attainment of bodhi.

Nimi was the king of Mithilā. He built four dānasālās (alms houses) in which charities, on a large scale in drink, food, seats, garments, etc. were made to beasts, birds, human beings, all for the attainment of bodhi.

Canda-Kumāra was the son of Dharmājī of Pupphavati. He offered charities whole-heartedly and he never ate anything without first giving it to a beggar.

Sri was the king of Arīthā. He thought that he would offer such charities as no king has ever offered. He was ready to offer his eyes in charity if anybody would ask for them. In order to test him, Indra in the guise of an old blind brahmin, came to him and asked for one of his eyes which he gave with great pleasure. When asked for another of his eyes, he gladly offered it to him. Simply for the attainment of bodhi, he offered his two eyes in charity.

Vessantara was the son of Sañjaya and Phusati, king and queen of Jetuttara. When he was eight years old, he thought that he would offer his eyes, ears, heart, flesh, blood, etc., to anybody, if he so desired. Once on a full moon sabbath day he went to the alms house, riding an elephant named Piceva to offer charity. This elephant was the royal elephant the presence of which would turn bad days into good days, drought into rain, famine into good harvest. At this

time there was an outbreak of famine at Kaluuga and the king of Kaluuga sent some brahmins to him to request him to give the elephant. Vessantara at once gave him the elephant. On account of this act of giving the elephant to them, the inhabitants of the kingdom of Sri became very angry and banished him from the kingdom to the Vankapabbata. Vessantara asked the people of the kingdom of Sri to allow him to offer a charity before he left Jetuttara. Being allowed he caused drums to be beaten in every part of his kingdom to announce that he would offer a large charity. There was a talk among the people that king Vessantara was being driven out of his kingdom for his charity but that it was a wonder that he was again preparing for a large charity. He left the city after offering in charity elephants, horses, chariots, slaves, slave girls, cows and everything he possessed. He went to the Vankapabbata with his queen Maddi, son and daughter, Jall and Kanh. One day he offered his son and daughter to a cruel brahmin named Lojaka in the absence of Maddi. In order to protect Maddi a faithful woman in Inda came to him in the guise of a brahmin and asked for Maddi. Vessantara gave Maddi, his queen to the brahmin. For the attainment of bodhi, Vessantara gave in charity his wife, son and daughter. Vessantara's father came to the Vankapabbata and took him to his kingdom. On his arrival, the kingdom became prosperous.

Once the Bodhisatta Siddhattha was born as a hare. He used to live in a forest with three friends named Sampanna. His duty was to instruct his friends to offer charity, to observe precepts and to do other meritorious deeds. On a sabbath day his friends collected something to offer but he had nothing to give in charity. To test him Inda in the guise of a brahmin first came to

him and asked for something to eat. He told the brahmins that he would offer something not offered by anybody else before and he requested the brahmins to kindle a fire. The hero shook his body in order to let go other creatures existing on his body and then he jumped into the fire in order to have his body cooked so that the brahmins might take the cooked flesh. By the force of his virtue, the fire became cold as ice.

Silaya <sup>Silaya aṅga</sup> was devoted to his mother and he used to live in a forest looking after his old mother. A king was informed by the frequenter of the forest that an elephant was available in the forest which was worthy of being king's mount. He sent a skilful elephant driver who saw the elephant in the forest picking up lotus seed for his mother. When the elephant was caught it did not show any sign of anger nor any grief for its mother. For the fulfilment of sila-icams, the elephant behaved very gently when caught.

Once Bodhisatta was born as a snake king named Bhūridatta who was taken to the devaloka by the king

<sup>Bhūridatta</sup> Virupakkha. Seeing the beauty and wealth of the Devaloka, Bhūridatta made up his mind to acquire virtues which would enable him to attain heaven. He spent his days taking little food and observing precepts. He lay down on an ant hill observing precepts. A certain person took him to various places, made him dance and gave him lots of trouble which he patiently bore for the observance of the precepts.

Bodhisatta was born as a snake-king named Cumpeyya. On an uposatha day when he was observing the precepts, a snake-charmer caught him and took him to the palace where he was made to dance. He was endowed with such a miraculous

power that he could perform many miracles but for the fulfilment of silaparvati, he patiently did what he was forced to do

Once the Bodhisatta was born as Culabodhi. Finding fear in the world and delight in renunciation, he left his beautiful wife and led the life of a Culabodhi hermit. At Benares he was living in the king's garden not being attached to anything. His wife followed him into the garden and engaged herself in meditation there, a little way from him. The king asked him about his beautiful wife but he was informed by Culabodhi that she was not his wife but she was following the same dharma and same sann. The king forcibly took away the woman but Culabodhi patiently calmed his anger for the attainment of silaparvati.

Bodhisatta was born as a king of the buffaloes living in a forest. He was horrible to look at, stout and strong and bulky. He used to be down everywhere according to his will. In a nice place in the forest, he used to live. A monkey came there and troubled him much. A yaksha advised him to kill the monkey but he did not pay attention to his word, because the observance of the precepts might be disturbed.

In a beautiful place near the banks of the Ganges there was a deer named Ruru. Further up a person being oppressed by his master jumped from Ruru m g a the spot, not caring for his life. The person being carried by the current came to the deer who took him to his abode. The deer asked him not to disclose the spot where he was living. He promised not to do so but he left the place and soon came back with the king for profit. The deer said everything to the king who was going to kill the person for his treacherous conduct. The

deer came to the rescue of the person with the result that the deer was killed with the arrow thrown by the king.

A Jatila named Mātaṅga was a very pious hermit. He used to live on the banks of the Gaages with a brahmin. The brahmin out of jealousy cursed the Jatila that his head would be broken. The hermit was very pious and faultless. The curse was therefore effective in the case of the brahmin and the hermit sacrificed his own life and saved the brahmin.

A yakkha named Dhamma was endowed with miraculous powers and compassionate to all. He was always engaged in performing ten virtuous deeds and instructing others to do so. He used to travel from place to place with his retinue. Another yakkha named Adhamma used to travel from place to place instructing people to commit ten kinds of sins. One day both of them met each other on the way and quarrelled. Dhamma for the fulfilment of silaprami did not quarrel with him and allowed him to pass.

In the kingdom of Pañcāla, in the city of Kappila there was a king named Jayaddisa. His son was Sutadhamma who was pious and virtuous and he was always protecting his own retinue. King Jayaddisa went out to hunt and was caught by a demon who was asked by the king to save his life for the time being by taking the deer. The king said he would again come to him after making necessary arrangements in his kingdom. Sutadhamma went to the demon not being armed. Sutadhamma asked the demon to kindle a fire into which he would jump to have his body cooked for his food. For the fulfilment of sila he gave up his life.

Bodhisatta was born in a Kṣatriya family consisting of seven brothers and sisters. Parents, brothers, sisters and companions asked him to marry and lead a household life but he renounced the world for the attainment of bodhi.

In the city of Brahmavaddhan, Bodhisatta was born in a very rich family. Parents and relatives asked him to enjoy worldly pleasures but he did not hear them and renounced the worldly life for bodhi.

Bodhisatta was born as a monkey-king living in a cave on the banks of a river where a crocodile who was waiting to catch hold of him invited him to come to him.

Vānarinda said, "You open your mouth, I am coming." Then the monkey-king jumped over his head and fell on the other side of the river. This he did for the sake of truth.

When the Bodhisatta was born as a hermit named Saccasavhaya, he asked the people to speak the Saccasavhaya. truth. He effected the unity of the people by means of truth.

Bodhisatta was born as a young quail, his parents left him in the nest and went away for food. At this time there was a forest fire. He could not fly as his wings were undeveloped. He asked the fire to extinguish itself as his parents were not in the nest Vat̄hapotaka, and he also was unable to move. He acquired much merit in the previous births and hence the fire became extinguished due to the influence of this truth.

Bodhisatta was born as a fish king in a big pond. Crows, vultures, cranes and other bipeds were always troubling his relatives. So he thought of saving his Marches. relatives but finding no means, he made up his mind to save them by truth. He said that as far as he could remember, he never willingly

killed any being. By this truth he prayed for rain. Soon there was a heavy rain and lands high and low were overflooded, fishes went nway hither and thither and the nests of birds were destroyed.

Bodhisatta was born as a sage named Kañhadīpāyana. He used to live unknown and free from attachment. A fellow brahmacārī named Mañdavya came to Kañhadīpāyana's hermitage with his wife and son. The son irritated a snake which bit him. His parents became overwhelmed with grief. Kañhadīpāyana did not do any harm to the angry snake. He saved the son and his parents were relieved.

Bodhisatta was born as a king named Sutasoma who was attacked by a demon. The demon told the king that if he could free him, then one hundred Kṣatriyas who were seized and brought for the sacrifice would be sent to him. The king said that he would again come to him. The king then abandoned his wealth and returned to the demon. For the sake of truth the king spared his life.

When the Bodhisatta was living in a forest as one named Sāma and used to practise meditation on mettā, Indra sent to him a lion and a tiger to test him. Savayyasāma. He was not frightened by the ferocious animals which surrounded him while he was practising meditation on mettā (friendliness) nor did he betray any fear before others.

Bodhisatta was born as a famous king named Ekarājā. He used to observe precepts and instructed his subjects to do so. He used to perform too good deeds and caused his subjects to do so. He supported a great multitude by offering four requisites. A king named Dabbasena attacked his capital and looted his kingdom. Ekarājā always desired mettā

o the enemy although the enemy in his presence cut off his ministers, subjects and seized his wife and son.

Bodhisatta was born as Mahālomahamsa. In the cemetery, he used to lie down on a bed made of the bones of the dead ; villagers showed him various beautiful <sup>Mahālomahamsa.</sup> sights ; some came to him with various kinds of food and garlands. He was indifferent to those who troubled him and to those who pleased him. He retained the balance of mind in prosperity or in adversity.

# चरियापिटकं

नमो तस्स भगवतो अरहतो सम्मासमुद्दस्स ॥

पठमो परिच्छेदो ।

दानपारमिता

१ अकर्त्ति-चरियं ।

कप्पे च सत सहस्रे चतुरो च असह्ये  
पत्यन्तरे ये चरितं सत्रं तं वेधिपाचर्तं ॥ १ ॥  
अतीतकप्पे चरितं उपरित्वा भवामवे  
इममिद्द कप्पे चरितं पवित्रस्तं सुणोहि मे ॥ २ ॥  
यदा आह ( आह ) ब्रह्मरङ्गे सुञ्जे विविनकानने  
अङ्गोगाहेत्वा विहरामि अकर्त्तिनाम तापसो ॥ ३ ॥  
तदा मं तपतेजेन सन्तरो तिदिधायिभृ  
धारेत्तो ग्राहणवणां भिष्माय मं उपायमि ॥ ४ ॥  
पवणा आभटं पण्णं अतेलक्ष्म अलोणिकं  
मम द्वारे डित दिस्वा सकटाहेन अकिरिं ॥ ५ ॥  
तस्स दत्यान्हं पण्णं विष्फुजित्वान भाजनं  
पुत्रेसनं जहृत्वान पाविसि पण्णसालकं ॥ ६ ॥  
दुतियम्पि ततियम्पि उपागच्छ मम'न्तिकं  
अकम्पितो अनोलगो पवमेवमदा'सहं ( पवमेव अदासहं ) ॥ ७ ॥

१. Cf. Akitti Jataka, Jataka, Vol IV, 236-42

२. Lord of the heaven, Inda

न मे तप्पचया अतिथि सरोरस्ति विवरण्यं  
पोतिशुरेन रतिया धीतिनामेनि तं दिवं ॥ ८ ॥  
यदि मासमिर द्वे मासं द्विपदेष्यं यतं लभे  
अकमितो अनोलीनो द्वेष्यं दानमुत्तमं ॥ ९ ॥  
न तस्य दानं द्वद्वानो यस्य लाभश्च पत्थयिं  
सद्यभूतं पत्थयानो तानि कम्मानि आचरित्ति ॥ १० ॥

## २ सङ्घचरियं ।

पुनापरं यदा होमि ग्रादणो सङ्घसङ्घयो  
महासमुद्दृतिकामो उपगच्छामि पट्टनं ॥ १ ॥  
तत्प्रहसामि ( तत्प्र अदस्ति ) पटिपथे सप्तम्भुमपराजित  
कन्तारद्वानं पटिपथं तत्त्वाय कठिनभूमिया ॥ २ ॥  
सामर्हं पटिपथे दिसा इममत्यं विचिन्तयिं  
इदं येत्तं अनुपत्तं पुञ्जकामस्स अनुनो ॥ ३ ॥  
यथापि करुसक्तो पुस्तिसो येत्तं दिसा महागमं  
तत्प्र वीजं न रोपेति न सो धर्मेन भविष्यको ॥ ४ ॥  
पवमेयाहं पुञ्जकामो दिसा खेत्तवरुत्तमं  
यदि तत्प्र कारं न करोमि ज्ञाहं पुञ्जेन अतिथको ॥ ५ ॥  
यथा अमङ्ग्लो मुहिकामो रङ्गो अन्तेपुरे जने  
न देति तेसं धनधर्मं मुहितो परिहायति ॥ ६ ॥  
पवमेयाहं पुञ्जकामो विषुलं दिसान दविखणं  
यदि तस्य दानं न ददामि परिहायिस्सामि पुञ्जतो ॥ ७ ॥  
पवाहं चिन्तयित्वान ओरोहित्वा उपाहना  
तस्य पादानि चन्दित्वा अदासिं छत्रं पाहनं ॥ ८ ॥

तेनेवाहं सतगुणतो सुखुमालो सुखे ठितो  
अपि च दानं परिपूर्नतो पवं तस्स अदासहं ति ॥ ६ ॥

३ कुरुधम्मचरिय ।

पुनापरं यदा होमि इन्दपठे<sup>१</sup> ( इन्दपते ) पुरस्तमे  
राजा धनञ्जयो नाम बुसले दसहुपागतो ॥ १ ॥  
कालिङ्गराटा विसप्या व्राह्मणा उपगच्छुं ( उपगच्छु ) मं  
आयाच्छुं मं हृतिथनागं धर्मं मङ्गलसम्मतं ॥ २ ॥  
अयुष्टिको जनपदो दुष्मिकयो छातको महा  
ददाहि पवरं नामं नीलं अङ्गनसंहयं ॥ ३ ॥  
न मे याचकमनुपत्ते पटियखेपो अनुच्छयो  
मा मे भिज्ञा समादानं दस्सामि विपुलं गजं ॥ ४ ॥  
नामं गहेत्वा सोएडाय भिङ्गारे रतनामये  
जलं हृथ्ये आकिरित्वा व्राह्मणानं थदं गजं ॥ ५ ॥  
तस्मिं नामे पदित्तमिदं अमग्ना पतदवरुं  
किन्तु तुष्टं वरं मामं याचकानं पदस्ससि ॥ ६ ॥  
धर्मं मङ्गलसम्पत्तं सङ्गामविजयुनमं  
तस्मिं नामे पदित्तमिदं किन्ते रद्जं करिस्तीति ॥ ७ ॥  
रज्जमिति मे ददे सव्यं सरीर दर्जमत्तनो  
सव्यञ्जुत पियं मध्यं तस्मा नामदासहन्ति ॥ ८ ॥

● १. Cf. Kurudhamma Jataka, Jataka, Vol II, 365 381

2 Capital city of Kurus

## ४ महासुदस्यनचरियं ।

कुसाधतिमहि नगरे यदा आसि महीपति  
 महासुदस्यनो नाम चक्रवर्ती महव्वलो ॥ १ ॥  
 तत्थाहृ दिवसे तिष्यत्तु धोसापेमि तर्हि तर्हि  
 को कि इच्छति पत्थेति कस्स कि दीयतु धनं ॥ २ ॥  
 को छातको को तस्तितो को मालं को विलेपनं  
 नानारत्तानि धत्थानि को नगो परिदिसति ॥ ३ ॥  
 को पथे छत्तमादेति कोपाहना मुदुसभा  
 इति सायज्ञ पातो च धोसापेमि तर्हि तर्हि ॥ ४ ॥  
 न तं देससु ठानेसु न पि ठानसतेसु वा  
 अनेकसतद्वानेसु पटियर्त्तं याचके धनं ॥ ५ ॥  
 दिवा वा यदि वा रसी यदि पति घनीपको ( घनिवके )  
 लद्दा यदिच्छिकं भोरं पुरहृथो य गच्छति ॥ ६ ॥  
 पवरुपं महादानं अदासिं यावजीविकं  
 न पाहं देस्तं धनं दम्भि न पि नहिय निचयो मयि ॥ ७ ॥  
 यथापि आत्तुरो नाम रोगतो परिमुच्त्या  
 धनेन वज्रं तप्पेत्वा रोगतो परिमुच्ति ॥ ८ ॥  
 तथेद्याहृ जानमानो परिपूरेतुमसेसतो  
 ऊनधनं पूरयितुं देमि दानं चनीपके ( चनीवके )  
 निरालयो अपश्यायो सम्बोधिमनु पत्तियाति ॥ ९ ॥

## ५ महागोविन्दचरियं ।

पुनापरं यदा होमि सत्तराजपुरोहितो  
 पूजितो नरदेवेदि महागोविन्दो व्राह्मणो ॥ १ ॥

1. Cf. Mahā Sudassana Jātaka, Jātaka, Vol. I. 391-393.
2. In the P.T.S. edition, it is mahabbhalo which is incorrect.
3. Cf. Mahā Govinda Suttanta, Digha-N., Vol. II.

### चरियापिटकं

तदाहं सत्तरज्ञेभु यं मे आसि उपायनं  
 तेन देवि मदादानं थपयोनं साग्रहम् ॥ २ ॥  
 न मे देस्तं धनधर्मं न पि भृत्यं निचयो मयि  
 सभवन्नुतं पियं भव्यं तसा देवि धरं धनन्ति ॥ ३ ॥

### ६ निमिराजचरियं ।

पुनापरं यदा होमि मिधिलायं<sup>१</sup> पुरुत्तमे  
 निमि नाम महाराजा परिदत्तो कुसलतिपक्षो ॥ १ ॥  
 तदाहं मापयित्यान चतुसालं चतुमुपं  
 तत्य दानं पवत्ते सिं मिग पवित्रनरादीर्णं ॥ २ ॥  
 अच्छादनञ्च सप्तनञ्च अनपानञ्च भोजनं  
 गन्मोच्छिशं कर्तित्यान मदादानं पवत्तयि ॥ ३ ॥  
 यथापि सेवको सामिं धनहेतुमुपागतो  
 कापेन याचा मनसा धाराधनीयमेसति ॥ ४ ॥  
 तपेऽपादं सञ्चभवे परियेस्त्वामि वोधिजं  
 दानेन सर्वे तपेत्वा इच्छामि धोधिमुद्दामन्ति ॥ ५ ॥

### ७ चन्द्रकुमारचरियं

पुनापरं यदा होमि एकराजस्त भवत्तो  
 नगरे पूर्णवतिपा<sup>२</sup> कुमारो चन्द्रसद्यो ॥ १ ॥

1. Cf. Nimi Jitaka, Jitaka, Vol. VI, 95-129

2. Capital of the Videhas

3. Cf. Khandahala Jitaka, Jitaka, Vol. VI, 129-155.

4. Another name of Benares ( Jitaka, Vol. IV, p. 119 ).

तदाहं यज्ञना मुच्चो निवर्खन्तो यज्ञवाटको ( पाततो, वाटतो )  
 सवेगं जनयित्यान महादानं पवतयि ॥ २ ॥  
 नाहं पिवामि खादामि न पि भुज्ञामि भोजनं  
 द्विविलेष्य अद्विदान गपि छप्पञ्चरत्तियो ॥ ३ ॥  
 यथापि वाणिजो नाम कत्थान भण्डसङ्चय  
 यत्थ लाभो महा होति तत्थाहरति ( तत्थनं हरति ) भण्डकं ॥४॥  
 तत्थेव सक्षमुत्तापि परे दिनं महप्पलं  
 तस्मा परस्स दातव्यं सतभागो भविस्सति ॥ ५ ॥  
 एतमत्थवसं अहं देमि दानं भवामये  
 न पटिकमामि दानतो सब्बोधिमनुपत्तियाति ॥ ६ ॥

## सिविराजचरिय ॥

अरिदृसद्वये<sup>१</sup> नगरे सिवि नामासि खत्तियो  
 निसउज पासाद्वये पर्यं चिन्तेसउहं तदा ॥ १ ॥  
 यं किञ्चित् मानुसं दानं अदिनं मे न विज्ञति  
 यो पि याचेष्य मं चयपुं ददेष्य अविकमितो ॥२॥  
 मम सङ्क्षप्मञ्जाय सक्तो देवानमिस्सरो  
 निसिन्नो देवपरिसाय इदं यचनमविवि ॥ ३ ॥  
 निसउज पासाद्वये सिविराजा महिदिको  
 चिन्तेन्तो विविधं दानं अदेष्यं सो न पस्सति ॥४॥  
 तर्थं तु वितपन्नोतं हन्दं प्रिमंसयामि तं  
 मुहर्चं आगमेष्याध याव जानामि तं मनन्ति ॥५॥  
 पवेधमानो फलितसिरो पलितगतो जरातुरो  
 अन्धयण्णो य हुत्यान राजानं उपसङ्कमि ॥ ६ ॥

1. Cf. Siv-Jitaka, Jitaka, Vol. IV, 401-412.

2. Capital of Sivi Kingdom.

सो तदा पग्देत्वान वाम दग्धिपणवाहु च  
 सिरस्मि अज्जलि वत्या इद वचनमत्रयि ॥ ७ ॥

याचामि त महाराज धर्मिक रहुवड्डन  
 तव दानरता किञ्चि उग्रता देवमानुसे ॥८॥

उभोपि नेता नयना अनधा उपहता मम  
 यक मे नयन देहि त्वग्निप वेन यापय ( यापया ) ति ॥९॥

तस्साह वचन<sup>१</sup> सुत्वा हहो सविगमानसो  
 कतञ्जली वेदभातो इद वनमत्रुयि ॥ १० ॥

इदानाह चिन्तयित्वान (चिन्तयित्वा) पासादतो इधागतो  
 त्व मम चित्तमञ्जाय नेता याचितुमागतो ॥११॥

अहो मे मानस सिद्ध सङ्कृप्तो परिपूरितो  
 अदिशपुर्व दानवर्ण अज्ज दस्सामि याचके ॥ १२ ॥

एहि सीवक लड्डेहि मा दृतयि मा \* पवेधयि  
 उभोपि नयने देहि उत्पादेत्वा वति-इके ( यनिन्दके ) ॥१३॥

ततो सो चोदितो मम्ह सीवको यचन करो  
 उद्धरित्वान पादासि तालमिङ्ग य याचने ॥१४॥

दद्मानस्स देन्तस्स दिनदानस्स मे सतो  
 चित्तस्स अज्जमया नत्यि बोधिया वेव कारणा ॥१५॥

न मे देस्सा उभो चक्रवू अराना न मे न देस्सियो  
 सञ्चञ्चुत पिय मम्ह तस्मा चक्रपु अदासहर्ति (अदासिहन्ति) ॥१६॥

६ वेसूसन्तार चरिय<sup>२</sup> ।

या मे अहोसि जनिका फुस्सती नाम खत्तिया  
 सा अतीतासु जातिसु सङ्कस्स च महेसिया ॥१॥

तस्सा आयुक्षय दिम्या देविन्दो पतदवूयि —  
 ददामि ते दस यरे (वर) यर भद्रे यदिच्छसीति ॥२॥

\* Sinhalese edition omits this मा

‡ Vessantara Jataka Jataka Vol VI 479-539

एवं बुत्ता च सा देवी सकां पुरिन्द (पुनिन्द) मग्रवि  
 किन्नु मे अपराधहिथ किन्नु देससा अहन्तव  
 रमा चावेसि मं दाना यातो य धरणिं दहन्ति ॥ ३ ॥  
 एवं बुत्ते च सो सकां पुग तस्सेदमग्रूवि (तस्सोदमवियि)  
 न चेय ते कतं पापं न च मे त्यमसि अप्पिया ॥ ४ ॥  
 पत्तकं येव ते आयुं चवनकालो भविस्सति  
 पटिगण्ह मयादिन्ने वरे दस वदत्तमेति ॥ ५ ॥  
 सके न सा दिववरा तुष्टद्वा पमेदिता  
 मम अव्यन्तरं कल्या कुसती दस वरे वरी ॥ ६ ॥  
 ततो चुता सा कुसती खतिये उपपञ्च  
 जेतुत्तरम्भि नगरे<sup>१</sup> सख्येन समागमि ॥ ७ ॥  
 यदाहं ( तदाहं ) कुसतिया कुर्च्छ ओकन्तो पियमातुया  
 मम तेजेन मे माता सदा दानरता अहु ॥ ८ ॥  
 अधने आतुरे जिणे याचके पट्टिके जने  
 समणग्राहणे खीणे देति दानं अकिञ्चने ॥ ९ ॥  
 दसमासे धारयित्वा न करोन्ते पुरपदविवरणं  
 धेस्सानं वीयिया मज्जे जनेसि कुसती मम ॥ १० ॥  
 न मथुं मेत्तिकं नाम न यि मेत्तिकसम्बर्धं  
 जातोम्भि वेस्तवीयिया तस्मायेस्सन्तरो अहु ॥ ११ ॥  
 यदाहं दारको हीमि जातिया अद्वयसिसको  
 तदा निसज्ज पासादे दानं दातुं विवित्तर्यि ॥ १२ ॥  
 हृदयं ददेय्यं चक्खुं मंसम्पि रुदिरम्पि च  
 ददेय्यं कायं याचेत्वा (सावेत्वा) यदि कोचि याचये मम ॥ १३ ॥  
 समाधं चिन्तयन्तस्स अकम्पितमसण्ठिं  
 अकम्पिय तत्य पठवी सिनेश्वनवटंसका ॥ १४ ॥  
 अद्वयमासे पण्णरसे पुण्णमासे उपोसथे  
 पचयं नामाद्वय दानं दातुं उपागमि ॥ १५ ॥

कालिङ्गरुद्ध विसया ग्राहणा उ गगड्यु मं  
 आयाचुं मं हत्यनामं ( पश्यं नामं ) धन्नमङ्गलसमर्तं ॥ १६ ॥

अद्युद्धितो जनपदो दुविभाषो द्यातरो महा  
 ददाहि पवरं नामं सत्वसेतं गत्तुतमं ॥ १७ ॥

ददामि न विकम्पामि यं मं याचति ग्राहणा  
 सत्तं नप्यटिगुहामि दाने मे रमतो मनो ॥ १८ ॥

न मे याचक मनुपत्ते पटिवस्त्रे बनुच्छगो  
 मा मे भिन्नि समादानं दस्सामि विपुलं गजं ॥ १९ ॥

नामं गहेत्या सोरडाय मिहूरे रत्नामये  
 जले हृथी आकिरित्या ग्राहणानं अदं गजं ॥ २० ॥

पुत्रापरं ददन्तस्स सत्वसेतं गत्तुतमं  
 तदापि पठवी कम्पि सिनेरुवनवट्सका ॥ २१ ॥

तस्स नागास्स दानेन सिवयो कुदा समागता  
 पव्वजेसुं सरा रुदा वड्डं गच्छतु पद्मतं ॥ २२ ॥

तेसं निच्युममानानं अकमित्तमस्पिटतं  
 महादानं एवत्तेतुं एकं वरमयाचिस्तं ॥ २३ ॥

याचिता सिवयो सर्वे एकं वरमदं तु मे  
 आयाच (आसाच, यित्या कण्णमेनि) महादानं ददामहं ॥ २४ ॥

अपेत्य वत्तति सद्वो तुमुलो मेरवो महा  
 दानेन मं नोहरन्ति पुन दानं ददामहं ॥ २५ ॥

दृथी अस्सं रथे दत्या दासी दासं गवन्यनं  
 महादानं ददित्यान नगरा निकलमिं तदा ॥ २६ ॥

निकलमित्यान नगरा निवतित्या विलोकिते  
 तदापि पठवी कम्पि सिनेरुवनवट्सका ॥ २७ ॥

चतुर्वाहिं रथ दत्या ठत्या चातुमहापथे  
 एकाक्षियो अदुतियो महिदेवि इदमग्रविं ॥ २८ ॥

त्य महिकण्ह गण्डाहि लदुका पसा कनिहुका  
 अहं जालिं गहेस्सामि गहको भानिको हि सो ॥ २९ ॥

पदुमं पुण्डरीकं च मदी चण्हाजिनमग्नही  
 अहं सुवण्णविम्बं च जालिं खत्तियमग्नहि  
 जलं हृत्ये आकिरित्या वालुणान् अदं गनं ॥३०॥ १  
 अभिज्ञाता सुखुमाला खत्तिया चतुरो जना  
 विसम समं अकमन्ता घडुं गच्छाम पवतं ॥३१॥  
 ये केचि मनुजा यन्ति अनुमगो परिपथे  
 मग्नन्ते परिपुच्छाम कुहि वङ्कटपवतो ॥३२॥  
 ते तत्य अम्हे पस्सित्या करुणं गिरमुदीरपुं  
 दुखन्ते पटिवेदेन्ति दूरे वङ्कटपवतो ॥३३॥  
 यदि परसन्ति पवने दारका फलिते दुमे  
 तैसं फलानं हेतुमिह उपरोदन्ति दारका ॥३४॥  
 रोदन्ते दारके दिव्या उद्विधा विपुला दुमा  
 सयमेव थोणमित्यान उपगच्छन्ति दारके ॥३५॥  
 इमच्छरियं दिव्या अनुमुतं लोमहंसनं  
 साधुकारं पवत्तेति मदी सञ्चङ्गसोभना ॥३६॥  
 अच्छे रं तयलोकस्मिं अनुमुतं लोमहंसनं  
 पैससन्तरस्त तेजेन सयमेव थोणता दुमा ॥३७॥  
 सह्नुपिंसु पर्यं यक्षा अनुकम्पाय दारके  
 निक्षयन्तदिव्यसेनेव चेतरहमुगगमुं ॥३८॥  
 सटिरजसहस्रसानि तदायसन्ति मातुला  
 सन्त्रे पञ्चलिका हृत्या रोदमाना उपगमुं ॥३९॥  
 तत्य चत्तेत्या सहायं चेतेहि चेतपुत्रे हि  
 ते ततो निष्ठमित्यान घडुं अगमुं पवतं ॥४०॥  
 आमन्तपित्या देयिन्दो विस्तुकम्मं महिदिकं  
 अस्समं सुकर्णं रमं पण्णसालं सुमापय ॥४१॥  
 सकाम्स पचनं सुत्या विस्तुकम्मो महिदिको  
 अस्समं सुकर्णं रमं पण्णसालं सुमापय ॥४२॥

• Siwhalee edition omits this line.

अरक्षोगाहेत्या पथनं अप्पसदं निराकुलं  
 चतुरो जना मयं तत्य वसाम एवतन्तरे ॥४३॥  
 अहश्व मही देवी च जालिकण्डाजिना चुभो  
 अज्जमप्त्रं सोरनुदा वसाम अस्समे तदा ॥४४॥  
 दारके अनुरपवन्तो असुञ्जो होमि अस्समे  
 मही फलं आहरति पोसेति सा तयो जने ॥४५॥  
 पवने वसमानस्स अद्विको मं उपगम्यि  
 आयाचि पुत्रके मरहं जालिकण्डाजिने चुभो ॥४६॥  
 याचकमुपगतं दिला हासो मे उपपदन्ध  
 तमौ पुत्रे गहेत्यात अदासि आहणे तदा ॥४७॥  
 सके पुत्रे चरन्तस्स याचके ग्राहणे यदा  
 तदापि पठरो कमिदि सिनेरवनवटसका ॥४८॥  
 पुत्रदेव सज्जो ओरट्टु हुत्या प्राहणसकियो  
 आयाचि मं महिदेविं सीलउतिं पतिश्वतं ॥४९॥  
 महि॑ हृत्ये गहेत्यान उदकञ्जलि॑ पूरुरि॑ य  
 पसज्जमनस्कृप्यो तस्त महि॑ अदासहं ॥५०॥  
 मादिया दीयमानाय गगने देवा पमोदिता  
 तदापि पठरो कमिदि सिनेरवनवटसका ॥५१॥  
 जालिकण्डाजिनं धीरं महिदेविं पतिश्वतं  
 चज्जमानो न चिन्तेति॑ वेषिया येव कारणा ॥५२॥  
 न मे देस्सा उमो पुत्रा महो देवी न वेलिसया  
 सश्वज्जुत्त पियं मरहं तस्मा पिये अदासहं ॥५३॥  
 पुनापरं व्रहारज्जे म तापितुसमागमे  
 करणं परिवेवन्ते सहृपन्ते सुर्पं दुष्यतं ॥५४॥  
 हिरोत्तपेन गर्वा उभिद्वं उपसद्गमि  
 तदापि पठरो कमिदि सिनेरवनवटसका ॥५५॥  
 पुनापरं व्रहारज्जा निवलमित्या सज्जातिभि॑  
 पविस्सामि पुरं रम्म जेतुतरं पुरत्तमे ॥५६॥

रत्नानि सत्त वस्त्रं सु महामेघो पवसपथ  
 तदापि पठवी कमिर सिवेद्यनवर्तसका । ५७।।  
 अचेतनायं पठवी अविज्ञाय सुर्ण दुर्यम  
 सापि दानवला मर्द्दं सत्तवस्तुं परम्पर्याति ॥ ५८ ॥

### १० ससपरिडतचरियं ।

पुनापरं यदा होमि ससको पवनचारिको  
 तिणपणसाकालभवतो परहेठनविविजितो ॥ १ ॥  
 मङ्गटो च सिङ्गलो च उद्योतो चर्हं तदा  
 वसाम एकसामन्ता सावं पातो पदिस्सरे ॥ २ ॥  
 अहं ते अनुसासामि किरिये कल्याणपापके  
 पापानि परिवद्धेय कल्याणे अभिनिस्तथ ॥ ३ ॥  
 उपोसथगिरि दिवसे चन्द्रं दिस्यान पूरितं  
 पतेन्द्रं तत्य आचिकिल दिवसो अङ्गुष्ठोसथो ॥ ४ ॥  
 दानानि पटियादेय दक्षिणेव्यस्त दातवे  
 दत्या दानं दक्षिणेयं उपवस्त्रथुपोसथं ॥ ५ ॥  
 ते मे साधूति बत्यान यथासत्ति यथाकलं  
 दानानि पटियादत्वा दक्षिणेयं गवेसिसुं ॥ ६ ॥  
 अहं निसउज्ज चिन्तेसि दानं दक्षिणानुच्छवं  
 यदि'हं रमे दक्षिणेयं कि मे दानं भविस्ति ॥ ७ ॥  
 न मे अन्त्य तिला मुग्गा मासाचा तण्डुला घर्तं  
 अहं तिणेन यापेमि न सक्ता तिणं दातवे ॥ ८ ॥  
 यदि कोचि पर्ति दक्षिणेय्यो भिक्षाय मम सन्तिके  
 दउजाहं सक्तमत्तानं नसो तुच्छो गमिस्ति ॥ ९ ॥  
 मम सङ्कृप्तमज्ञाय सक्तो ग्राह्यणयणिना  
 आसयं मे उपागिड्डि दातयोमंसनाय मे ॥ १० ॥

तमहं दिस्वान् सन्तुष्टो इदं वचनमव्यविधि  
 साधु खोसि अनुपत्तो धासहेतु ममन्तिके ॥ ११ ॥  
 अदिशपुत्रं दानवरं अज्ज दस्सामि ते अहं  
 तुवं सीलगुणूपेतो अयुत्तं ते परहेठनं ॥ १२ ॥  
 एहि अग्निं पदिपेहि नानाकहे समानय  
 अहं पचिस्समत्तानं एकं त्वं भवत्त्वयिस्ससीति ॥ १३ ॥  
 साधू'ति सो हड्डमनो नानाकहे समानयि  
 महन्तं अकासि चितकं कल्यान'झारगव्यकं ॥ १४ ॥  
 अग्निं तत्त्वं पदीपेति यथा सो विष्णुं महाभवे  
 फोटेत्वा राजगते यत्वा एकन्तं उपायिसि ॥ १५ ॥  
 यदा महा कटुपङ्गजो आदित्तो धूममायति  
 तदुत्पत्तित्वा पपति मउके जालसिखन्तरे ॥ १६ ॥  
 यथा सीतोदकं नाम पविद्धुं यस्सकहस्ति  
 समेति दरथं परिलङ्घं अस्साहं देति पीति च ॥ १७ ॥  
 तथेव जलितं अग्निं पविद्धुस्स ममं तदा  
 सत्यं समेति दरथं यथा सीतोदकं विय ॥ १८ ॥  
 छविचम्मं भंसं नहारुं अट्टिहद्यवन्धनं  
 केवलं सकलं कायं ग्राहणस्स अदास'हं ति ॥ १९ ॥

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अकर्त्ति ग्राहणो सह्यो कुरुपाजा धनञ्जयो  
 महासुदस्सनो राजा महागोविन्दग्राहणो ॥ २० ॥  
 निमि अन्द्रकुमारो च सिवि वैस्सन्तरो ससो  
 अहमेव तदा आसिं यो ते दानवरे अदा ॥ २१ ॥  
 पते दानपत्रिकारापा पते दानस्स पारमो  
 जीवितं याचके दत्या इदं पारमी पूर्णि ॥ २२ ॥  
 भिवत्तायुपगतं दिसा सकलानं परिशम्निं  
 दानेन मे समो नर्त्तिय एसा मे दानपारमोति ॥ २३ ॥

दानपारमिता लिट्टिना ॥

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## दुतियो परिच्छेदो ।

### सौलपागमिता ।

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#### १ सौलवनागचरिय ।

यदा अहोसि पयने कुञ्जे मातुपोसको  
न तदा अतिथ महिया गुणेन मम सादिसो ॥ १ ॥  
पयने दिसा वनचरो रङ्गो मं पटिवेद्यि  
तवनुच्छवो महाराज गजो घसति कानने ॥ २ ॥  
न तस्य परिष्वायत्थो न पि आळ.ककासुया  
समागहिते सोएडाय सयमेव इथेहिति ॥ ३ ॥  
तस्य तं वचनं सुत्या राजापि तुद्वानसो  
ऐसेसि हतिथदमकं छेकाचरियं सुसिक्षितं ॥ ४ ॥  
गत्यान सो हतिथदमको अदस्य पदुपस्सरे  
भीसमूलं ( भूलालं ) उद्धर्त्तं यापनत्थाय मातुया ॥ ५ ॥  
विज्ञाय मे सौलगुणं उपस्थाप्तं उपधारयि  
पदि पुत्ताति वत्यान मम सोएडाय अगदि ॥ ६ ॥  
यमे तदा पाकतिकं सरीरानुगतं वलं  
अन्ननागसहस्सानं वलेन समसादितं ॥ ७ ॥  
यदि हं तेसं पकुप्पेयं उपेत गहणाय मे  
पटिवलो भवे तेसं याच रज्जमिय मातुमं ॥ ८ ॥  
अपि चाहं सोलरक्खाय सोलपारमिषुरिया  
न करोमि चित्ते वज्रन्त्यत्तं यविष्वपन्तं ममालके ॥ ९ ॥  
यदि ते मं तत्थ कोहेयुं फरस्त्वाहि तोमरेहि च  
नेव तेसं पकुप्पेयं शोलखालभया ममाति ॥ १० ॥

२ भूरिदत्तचरियं ।

पुनापरं यदा होमि भूरिदत्तो महिदिको  
 चिरूपषवेन महारञ्जना देवलोकमग्रदृष्ट (छ) हं ॥१॥  
 तत्य पस्तिसत्वाहं देवे पक्षन्तं सुखसमप्तिते  
 तं मग्नं गमनत्याय सीलव्यतं समादयित् ॥२॥  
 सरोरकिल्वं कल्पान भुत्या यापनपत्तकं  
 चतुरो अङ्गे अधिष्ठाय सेमि अमिमसुदनि ॥३॥  
 छविया चम्मेन मंसेन नहाए अट्टिके हि च  
 यस्स पतेन करणीयं दिनं येव हरातु सो ॥४॥  
 संसितो अकतञ्जनुना आलमणानो ममग्नहि  
 पेल.तयः पक्षिरेत्यान कीलति मं तहिं तहिं ॥५॥  
 पेल.तय पवित्रपन्तेषि सम्मद्वन्ते पि पाणिना  
 आल( अने )भानेन न कुप्पामि सोलखण्डमया मम ॥६॥  
 सकन्नीवितपरिज्ञायो तिणतो लहुको मम  
 सीलवीट्यिकमो मध्यं पट्टवी उच्चतता विय ॥७॥  
 निरन्तरं जातिसर्तं चर्जेत्यं मम जीवितं  
 नेव सोलं पमिन्देत्यं चतुरीपान हेतु पि ॥८॥  
 अपि चाहं सीलव्यत्याय सीलपारमिपूरिया  
 न करोमि चित्ते अञ्जयत्तं पवित्रपन्तमिय पेल.के ति ॥९॥

३ चम्पेय्यनागचरियं ।

पुनापरं यदा होमि चरिष्यको महिदिको  
 तदापि धम्मिको आसि (सिं) सीलव्यतसमप्तिते ॥१॥

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1. Cf. Bhūridatta-Jātaka, Jātaka, Vol. VI, 157-219
2. Snake charmer's basket where the snakes are kept.
3. Cf. Campeyya Jātaka, Jātaka, Vol. IV. pp. 454-468.

तदपि मं धम्मचारि' उपबुद्ध' उपोसथं  
 अहिकुण्डिको गहेत्वान राजद्वारमिह कील.ति ॥२॥  
 य' सोवण्णं चिन्तयति नोलपीतं च लोहितं  
 तस्स चित्तानुवत्तन्तो होमि चिन्तितसन्निभो ॥३॥  
 धलं करेय्य' उदकं उदकमिध धलं करे  
 यदि हं तस्स पक्ष्येय' खणेन छारिकं करे ॥४॥  
 यदि चित्तवसी हेस्तं परिहायिस्तामि सीलतो  
 सीतेन परिहीनस्त उत्तमत्थो न सिञ्चति ॥५॥  
 कामं भित्तु य' कायो इयेय विकिरीयतु  
 ने च सीले पभिन्देय' विकिरन्ते भुक्तं विया ति ॥६॥

४ चूलवीधिचरिय" ।

पुनापर' पदा होमि चूलयोधि सुसीलया  
 भवं दिसान भयतो नेवपमं शमिनिपत्तमि ॥१॥  
 यामे हुतियिका भासि प्राद्याणो कनकसन्निमा  
 सा यिष्टे अनपेक्षा नेवपाम्म' शमिनिपत्तमि ॥२॥  
 निरालया छिद्रमन्दु अगपेक्षाकुले भजे  
 चरन्ता गामनिगमं वाराणसिमुपागम्यु ॥३॥  
 तत्य यसाम निपका असंसद्वा कुले गजे  
 निराकुले अप्पसद्वे राजुप्याने यसामुभो ॥४॥  
 उप्यानश्वनं गन्त्या राजा अहम द्वामणि  
 उपगम्म ममं पुच्छ तुष्टेसा यत्वत भरियाति ॥५॥  
 यथं युसो धार्ट तस्स इर्यं यचनमप्यिं  
 न मर्यदं मरिया यमा गदधम्मा यक्षसामनी ॥६॥  
 तस्मा भारत्यापिग्नो गादपित्यान देवरो  
 निष्ठोऽयतो दलमा भान्तेषुर् लयेत्यि ॥७॥

ओदपत्तिकिया मर्द्दं सहजा एकसासनी  
 आकद्धित्वा न(नि)पन्तिया कोपो मे उपरज्जय ॥८॥  
 सह कोपे समुप्पन्ने सीलव्वतमनुस्सदि  
 तत्थेव कोपं निगणिहं नादासि बुद्धितुं (बुद्धितु) परि ॥९॥  
 पदि नं ब्राह्मणं कोचि कोट्टेय तिष्ठसत्तिया  
 नेव सोलं पभिन्देय्यं वोधिया येव कारणा ॥१०॥  
 न मे सा ब्राह्मणी देस्सा न पि मे बलं न विज्जति  
 सव्वश्वतुं पिपं मर्द्दं तसा सीलानुरपिष्ठस्सन्ति ॥११॥

५. महिंस-राज-चरियं ।

पुनापरं यदा हीमि महिंसो ( महिस ) यनचार (रि) को  
 पद्धुद्धकायो बलवा महन्तो भीमद्वसनो ॥ १ ॥  
 पव्वारे गिरिदुम्ये च रप्पलमूले दकासपे  
 हृतेत्य डानं महिंसानं कोचि कोचि तहिं तहिं ॥ २ ॥  
 विचरन्तो ब्रहारुड्जे डानं अदस भदकं  
 तं डानं उपगन्त्वान तिट्ठामि च सयामि च ॥ ३ ॥  
 अयेत्य कपिमागन्त्वा पापो अनस्त्रियो लहु  
 खन्दे नलादे भमुके मुत्तेति ओहतेति तं ॥ ४ ॥  
 सकिम्पि दिवसं दुतियं ततियं चतुर्त्यम्पि च  
 दूसेति मं सव्वकालं तैन हीमि उपदुतो ॥ ५ ॥  
 ममं उपदुतं दिस्या यवलो मं इदमव्रियि  
 नासहेतं छवं पापं सिङ्गोहि च युरेहि च ॥ ६ ॥  
 पवं बुत्ते तदा पव्वते अहं तं इदमव्रियं  
 किं त्वं भवत्वेसि कुणपेन पापेन अतरियेन मं ॥ ७ ॥

यदिदं तस्स कुप्येयं ततो हीनतरो भवे  
 सीलज्ञ मे पमित्रो व्य यिज्ञू च गहरेयुं ( गर्हेयुं ) म' ॥ ८ ॥  
 हीलिता जीविता वापि परिसुद्धेन मतं वरं  
 पयाहं जीवितहेतुपि काहामि परहेठनं ॥ ९ ॥  
 ममेवायं भज्ञप्रमानो अज्जेपेयं करिस्ति  
 ते व तत्थ यधिस्सन्ति सा मे मुच्चि भविस्ति ॥ १० ॥  
 हीन भज्ञिकमउड्टे सहन्तो अवमानितं  
 एवं लभति सप्तज्ञो मनसा यथा पत्थितन्ति ॥ ११ ॥

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### ६. रुरुराज-चरिय' ।

पुनापरं यदा होमि सुतत्तरुवसप्तिमो  
 मिगाराजा रस्नाम परमसीलसमाहितो ॥ १ ॥  
 रमे पद्मे से रमणीये विरित्ते अमनुस्तके  
 तत्थ वास उपाग्रुहिं गङ्गाकुले भनोरमे ॥ २ ॥  
 अय उपरि गङ्गाय धनिकेहि परिपीलितो  
 पुरित्वा गङ्गाय पतति जीवामि वा मरामि चा ॥ ३ ॥  
 रत्ति दिव से गङ्गाय तुर्यमानो महोदके  
 रवन्तो कहण रव मर्जके गङ्गाय गच्छति ॥ ४ ॥  
 तस्साहं सद्व तुत्वान करुणं परिदेवतो  
 गङ्गाय तीरे ठत्वान अपूच्छि कोसि त्वं नरो ॥ ५ ॥  
 सो मे पुहो च व्याकृत्वा अत्तनो कारणं तदा  
 धनिकेहि भीतो तसितो पश्वन्तोऽह महानंडि ॥ ६ ॥  
 तस्स कत्वान कारञ्जजित्वा मम जीवित  
 पविसित्वा नीहरिन्तस्स अन्धकारगिरि रत्तिया ॥ ७ ॥

## ८ धम्माधम्मदेवपुत्त-चरियं ।

पुमापरं यदा होमि महायथवो महिदिको  
 धम्मो नाम महायथवो सब्बलोकानुकम्पको ॥ १ ॥  
 दसकुसलकमपथे समादपेन्तो महाजनं  
 चरामि गामनिगमं समित्तो सपरिज्जनो ॥ २ ॥  
 पापो कद्रियो यक्षयो दीपेन्तो दस पाषके  
 सो येत्थ महिया चरति समित्तो सपरिज्जनो ॥ ३ ॥  
 धम्मवादी अधम्मो च उमो पश्चनिका मर्य  
 धुरे धुरं धद्यन्ता समिहा पटिपथे उमो ॥ ४ ॥  
 कलहो यत्ति अस्मा ( भेसा ) कल्याणपापकस्त च  
 मग्गा ओक्मनत्थाय महायुद्धो उपहितो ॥ ५ ॥  
 यदिऽहं तस्स पक्षुप्रेयं यदि भिन्दे तपोगुणं  
 सह परिजनन्तस्स रजभूतं करेयज्जहं ॥ ६ ॥  
 अपि चाहं सीन-त्वयाय निवापेत्वान मानसं  
 सह उनेन ओक्मित्वा पथं पापस्सङ्घासहं ॥ ७ ॥  
 सह पथतो ओक्मन्तो कल्या चित्तस्स निव्युतिं  
 विवरं अदासि पठवी पापयथवस्स तावदेति ॥ ८ ॥

## ९ जयदिस-चरियं ।

पञ्चालरहे नगरे कथिलायं पुरुत्तमे  
 राजा जयदिसो नाम सीलगुणमुपागतो ॥ १ ॥

तस्स रङ्ग्रो वहं पुत्तो सुतधम्मो सुसीलवा  
 अलीनसत्तो गुणवा अनुचर- ( रख ) परिजनो ॥ २ ॥  
 पिता मे मिगवं गन्त्वा पोरिसादमुपागमि  
 सो मे पितुमग्गेहसि भवत्वो सि मम मा चलि ॥ ३ ॥  
 तस्स तं वचनं सुत्वा भीतो तसितवेधितो  
 उरुय ( व ) म्मो अहु तस्स दिसान पोरिसादकं ॥ ४ ॥  
 मिगवं गहेत्वा मुञ्चस्तु कत्वा आगमनं पुन  
 ब्राह्मणस्स धनं दत्या पिता आमन्तयि मम ॥ ५ ॥  
 रज्जं पुत्त पटिपञ्च मा पमज्जि पुरं इदं  
 कतं मे पोरिसादेन मम आगमनं पुन ॥ ६ ॥  
 मातापितु च वन्दित्वा निमिनित्वान अत्तानं  
 निविषपेत्वा धनुखाणं पोरिसादं उपागमिं ॥ ७ ॥  
 ससत्थदत्युपगतं कदाचि सो तसिस्सति  
 तेन भिजिस्सति सीलं परित्तासं कते मयि ॥ ८ ॥  
 सीलखण्डमया मर्यादं तस्स देस्वं न ध्याहरि  
 मेत्तचित्तो हितवादी इदं वचनमत्रयं ॥ ९ ॥  
 उज्जलेहि महा अग्नं पपतिसामि रूपलतो  
 सम्पत्तकालमञ्चाय भवत्वय स्वं पितामह ॥ १० ॥  
 इति सीलवतं हेतु नारकिखं मम जीवितं  
 पव्वाजेसिम ( शा ) हं तस्स सदा पाणातिपात ( ति ) षं ॥ ११ ॥

१० सङ्क्षिपाल-चरिय<sup>१</sup>

पुनापरं यदा होमि सङ्क्षिपालो महिदिको  
 दाठाखुघो घोरविसो द्विजिव्वो उरुगाधिभू ॥ १ ॥  
 चतुपथे महामग्ने नानाजनसमाकुले  
 चतुरो अहू अधिद्वय तत्य वासमकप्पयि ॥ २ ॥

छविया चम्मेन मंसेन नहारु अहिकेहि या  
 यस्त एतेन करणीयं दिनां येव हरातु सो ॥३॥  
 अद्वसंसु भोजपुत्रा परा लुदा अकारणा  
 उपगच्छु मर्मं तत्य दण्डमुगारपाणिनो ॥४॥  
 नासाय विनिविजिभृत्या नदुहे पिठिकलुठके  
 काजे आरोपयित्यान भोजपुत्रा हरिंसु मं ॥५॥  
 ससागर्ज्ञं पठविं सकाननं सपद्वरं  
 इच्छमानोचहं तत्य नासयातेन भावये ॥६॥  
 सूलेहि विज्ञयन्तेपि कोदृशन्तेपि सत्तिभि  
 भोजपुत्रे न कुप्यामि एसा मे सीलपारमीति ॥७॥

हृत्य नागो भूरिदत्तो चम्पेय्यो वीघिमाहिसो  
 दद मातहो धम्मो च अदजो च जयदिसो ॥८॥  
 एते सब्बे सीलदला परियारा पदेसिका  
 जीवितं परियिलस्या सीलानि अनुरविलस्सं ॥९॥  
 संदूपालस्स मे सतो सब्बकालमिय जीवितं  
 यस्त कस्तचि नीयन्तं तस्मा सा सीलपारमी ॥१०॥  
 सीलपारमिनिहेसो निहितो

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## ततीयो परिच्छेदो ।

### नेक्षम्म पारमिता ।

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#### १ युधञ्ज्य-चरिय ।

यदा भाद्रं अमितयसो राज्युतो युधञ्ज्यो  
 उस्ताविन्दुं सुरियातपे पवितं दिव्यान् संपित्ति ॥१॥  
 तप्त्रेवाधिपतिकत्या सविगमनुग्रहयिं  
 मातापितुं च यन्दिव्या पव्यज्ञमनुयाच्छ ॥२॥  
 याच्छन्ति मं पश्चलिका सर्वेषामा सरद्धका  
 लज्जेव पुह्न पटिपञ्च इहं फीतं महामहिं ॥३॥  
 सराजांके सहीरोधे सरेतामै सरद्धके  
 कहणं परिदेवत्ते अनपेक्ष्यो हि पव्यज्जिं ॥४॥  
 कैवलं पठिविरजं प्रातिपरिजनं यसे  
 चज्जनानो न चिन्तेसिं योधियादेव कारणा ॥५॥  
 माता पिता न मे देस्या न पि देस्त्रं महायसं  
 सञ्चञ्चन्त्रियं भर्ह तस्मा रज्जं परियज्जिति ॥६॥

#### २ सोमनस्मा-चरिय ।

पुगापरं यदा होमि इन्द्रगटे पुरच्छमे  
 करमितो दयितो पुत्रो सोमनस्तोति विस्तुतो ॥१॥

१. Cf. Yuvanñaya Jâtaka, Jâtaka, Vol. IV. 119-123.

२. Cf. Somanassa Jâtaka, Jâtaka, Vol. IV. 444-454.

सीलवा गुणसम्पन्नो कल्याणपटिभानवा  
 वुद्धापचायि हिरिमा सङ्गहेसु च कोदिदो ॥२॥  
 यस्स रज्ञो पतिकरो आसि कुहक तापसो  
 आरामं मालावच्छञ्च रोपित्वान सो जीवति ॥३॥  
 तमहं दिस्वान कुहकं थुसरासिं च अतण्डुलं  
 दुमं अन्तो च सुसिरं कदलिं च असारकं ॥४॥  
 तत्थिमस्स सतं धम्मो सामज्ञापगतो धयं  
 हिरिसुक्खमन्नहितो जीवितवुत्तिकारणा ॥५॥  
 कुपितो अहेसि पचन्तो अटवीहि परन्तिहि  
 तं निसेधेतुं गच्छन्तो अनुसासि पिता मर्म ॥६॥  
 मा पमज्ञि तुवं तात जटिर्लं उगतापनं  
 यदिच्छकं पयत्तेहि सञ्चकामददोहि सो ॥७॥  
 तमहं गन्त्यानुपष्टुतं इदं वचनमग्रविं  
 कच्चि ते गृहपति कुसलं, किं धाते आदिरित्यतु ॥८॥  
 तेन सो कुपितो आसि कुहको माननिस्तितो  
 धातारेमि तुवं अज्ञ रट्टा पव्वाज्ञायामि या ॥९॥  
 निसेधपित्वा पचन्तं राजा कुहकमग्रविं  
 कच्चि ते भन्ते स्वमनीयं सम्मानो ते पवत्तितो ।  
 तस्स आचियतति पापा कुमारो यथा नासितो ॥१०॥  
 तस्स तं वचनं मुत्या आनारेमि महीपति  
 सीरं तत्पीय छिन्नित्वा कत्वान चतुर्याइडकं  
 रपिधा रघियं दसेध सा गति जटिलहेलिता ॥११॥  
 तत्प्रकाशिणिरा गन्त्या चान्दुनदूरा थक्कर्मणा  
 मातु अहूं निसिन्नस्स याकड़ीदित्वा नयन्ति मं ॥ १२ ॥  
 तेसाहं पयमयर्च—वन्ध तं गालूयन्धनं  
 रज्ञो दसेध मं रिप्पं राजकिरियानि अतिथ मे ॥१३॥  
 ते मं रज्ञो दरसयिंतु पापस्स पापसेविनो  
 दिस्यान तं सम्प्रापेसि' ममज्ञ यसमानवि' ॥१४॥

सो मं तत्थ खमापेसि महारज्जं अदासि मे  
सोहं तमं दालयेत्वा पवद्विं अनगारियं ॥१५॥  
न मे देस्सं महारज्जं कामभोगो न देस्सियो  
सद्वज्ञुतमियं मर्यहं तस्मा रज्जं परिच्छविजिन्ति ॥१६॥

३ अयोधर-चरियं ।

पुनापरं पदा होमि कासिराजस्स अग्रजो  
अयोधरम्हि संवद्दो नामेनासि अयोधोरो ॥१॥  
दुख्येन जीविको लद्दो सम्पीले पतिषेसितो  
अज्जेव पुत्तपिटपज्ज केवलं वसुर्धं इमं ॥२॥  
सरदुकं सनिगमं सज्जनं पवित्र्या खत्तियं  
अज्जलिं पग्गहेत्वान इदं वचनमव्रवि ॥३॥  
ये केचि मदिया सत्ता होनमुक्तमज्जिभमा  
निरारथवा सके गेहे वद्द-द्विति सद्द प्रातिभि ॥४॥  
इदं लोके उत्तरीयं सम्पीले मम पोसनं  
अयोधरम्हि संवद्दो अप्पमे चन्दसुरिये ॥५॥  
पूर्तिकुण्णपसम्पुशा मुच्चित्वा मातुकुच्छितो  
ततो घोरतरे दुख्ये पुन पविष्वात्योधरे ॥६॥  
यदिऽहं तादिनं पत्वा दुख्यं परमदारुणं  
रज्जेषु यदि रज्जामि पापानमुत्तमो सियं ॥७॥  
उक्ताणिठेनाऽम्हि कायेन रज्जेनऽम्हि अनतिथिको  
निक्ष्युतिं परियेसिस्सं यत्थ मं मज्जु न मदिये ॥८॥  
पवाहं चिन्तयित्वान विरचनं मदाज्जनं  
नागो व वन्धनं छेत्वा पावित्ति काननं यनं ॥९॥  
माता पिता न मे देस्सा न पि मे देस्सं महायसं  
सद्वज्ञुतमियं मर्यहं तस्मा रज्जं परिच्छविजिन्ति ॥१०॥

१. Cf. Ayoghara Jātaka, Jātaka, Vol. IV. 491-499.

## ४ भौस-चरिय' ।

पुनापरं यदा होमि कासिनं पुरवदत्तमे  
 भगिनी भातरो सत्त निवत्ता सोतिथ्ये कुले ॥१॥  
 एतेसं पुञ्जजो आसि<sup>१</sup> हिरिसुक्लुपागतो  
 भवं दिस्वान भयतो नेवलम्माभिरतो अहं ॥२॥  
 मातापितूहि पहिता सहाया एकमानसा  
 कामेहि मं निमन्तेन्ति कुलवंसं धारेहीति ॥३॥  
 यं तेसं चचनं युत्तं गिहीधर्मे सुखायहं  
 तं मे अहोसि कटिनं तत्तफलसमं विय ॥४॥  
 ते मं तदा उक्खिपन्तं पुञ्जिसु पतिथतं मम  
 किं स्वं पत्थयसि सम्म यदि कामे न भुजसि ॥५॥  
 तेसाहं पवं अवचं अत्थकामो हितेसिनं  
 नाहं पत्थेमि गिहीभावं नेवलम्माभिरतो अहं ॥६॥  
 ते यद्यहं चचनं सुत्वा पितुमातु च साधेयुं  
 माता पिता पवमाहु—सञ्चेपि पवज्ञाम भो ॥ ७ ॥  
 उमो मातापिता मर्द्यं भगिनी च सत्त भातरो  
 अभितथनं छड्डपित्वा पाविसिम्हा महाधनन्ति ॥ ८ ॥

## ५ सेतापपरिडत-चरिय' ।

पुनापरं यदा होमि नगरे ग्रहयड्डने  
 तत्य कुलवरे सेहो महासाले भजायहं ॥ १ ॥  
 तदापि लोकं दित्वान अन्धभूतं तमोत्थतं  
 चित्तं भवतो पटिकुटि तुत्तपेगहूति विय ॥ २ ॥

1. Cf. Bhisa Jātaka, Jātaka IV. 304-314.

2. Cf. Sona-Nanda Jātaka, Jātaka, Vol. V., 312-332.

3. Another name of Bānārasī, Jātaka, Vol. IV., p 190.

दिखान विविधं पापं पवं चिन्ते सहं तदा  
 कदाहं गैहा निकलम् पविसिस्तामि काननं ॥ ३ ॥  
 तदापि मं निमन्तिंसु कामभोगेहि जातयो  
 तेसम्यि छन्दमाचिकिल ग्रा निमन्तेथ तेहि मं ॥ ४ ॥  
 यो मे कनिदुको भाता नन्दो नामासि परिडतो  
 सो पि मं अनुसिष्टवन्तो पव्यज्जं समरोचयि ॥ ५ ॥  
 अहं सोणो च नन्दो च उभो भाता पिता मम  
 तदापि भोगे छडेत्वा पविसिम्हा महावनन्ति ॥ ६ ॥

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# चतुर्थो परिच्छेदो ।

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## अदिदृग्नपारमिता ।

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### ते मिय-चरिय' ।

पुनापरं यदा होमि कासिराजस्स अतज्जो  
 मूगपवक्षो ति नामेन तेम्मियोति वदन्ति मं ॥ १ ॥  
 सोलुसितिथ सहस्रानं न विज्ञति पुमो तदा  
 अहोरत्तानं शश्ययेन निव्वसो अहमेकको ॥ २ ॥  
 किञ्चित्ता लद्धम्मियं पुसं अमिजातं जुतिन्धरं  
 सेतच्छत्तं धारयित्वान सयने पोक्षेति मं पितां ॥ ३ ॥  
 निहायमानो सयनवरे पदुत्तिक्त्वानहं तदा  
 अहसं पर्ण्डरं छत्तं येनाहं निरयं गतो ॥ ४ ॥  
 सह दिदृस्स मे छत्तं तासो उप्पज्जि भेरवो  
 विनिच्छयं समाप्तशो कदाहं इमं मुडिवस्सं ॥ ५ ॥  
 पुच्चसालोहिता मय्यं देवता अत्थकामिनो  
 सा मं दिस्यान दुविष्टतं तीसु ढानेसु योजयि ॥ ६ ॥  
 मा परिडच्चं (परिडच्चयं) यिभावय वहुमतं सप्पाणिनं  
 सञ्चो जनो ओचिनायतु पर्वं अत्थो भविस्सति ॥ ७ ॥  
 पर्वं छुत्तायङ्गं तस्सा इदं पचनमग्रयि  
 करोमि ते तं पचनं यं त्वं भणसि देवते ॥ ८ ॥  
 अत्थ कामासि मे अम्म दितकामासि देवते  
 तस्सादं पचनं सुत्या सागरे य यत्तं लमिं ॥ ९ ॥

हहो संविगमानसो तयो अहो अधिष्ठिदि  
 मूरो अहोसिं अधिरो पश्चात् गतिविविजितो ॥१०॥

पते अहो अधिष्ठाय वस्तानि (नं) सोलसं घसि  
 ततो मे हृत्यपादे च जिवृद्धं सोतत्र महिय  
 अनुनतं मे पस्तत्वा कालकण्णीति निहि (दि') सु ॥११॥

ततो जनपदा सब्बे सेनापति पुरोहिता  
 सब्बे पक्षमना हृत्या छडन्न अनुमोदि' सु' ॥१२॥

सोऽप्य तेसं मति' हुत्या हहो संविगमानसो  
 पस्तत्याय तपो विष्णो सो मे अत्थो समिज्ञय ॥१३॥

नहापेत्या अनुलिम्नित्वा वेठेत्या राजवेठनं  
 उत्तेन अभिसिञ्चित्या कारेतु' पुरपदविदण' ॥१४॥

सत्ताद' धारयित्वान उगते रविमण्डले  
 रथेन म भीहरित्वा सारथी बनमुपागमि ॥१५॥

एकोकासे रथं कत्या सज्जस्तं हृत्यमुञ्जितो (तं)  
 सारथि लणति कातु' निखातु' पठविया मम ॥१६॥

अधिष्ठितपविद्वान तज्जन्तो विद्यित्वाकारणा  
 न भिन्दि य तमविद्वान वोधिया येव कारणा ॥१७॥

मातापिता न मे देस्ता धत्ता न मे च देस्तियो  
 सम्बद्धुतम्यं मम्दं तस्मा य तमविष्ठिदि' ॥१८॥

पते अहो अधिष्ठाय वस्तानि सोलसं घसि  
 अधिष्ठानेन समो नत्य एसा मे अधिष्ठानपारमोति ॥१९॥

अधिष्ठानपारमिता निहिता

## पञ्चमो परिच्छेदो ।

### सच्चपारमिता

#### १ कपिप्राज-चरियं<sup>१</sup>

यदा अहूं कपि आसि नदीकूले दरीसये  
 पीलितो सुंसुमारेन गमनं न लभामिहूं ॥१॥  
 यम्होकासे अहूं उत्था ओरपारं पतामहं  
 तत्थऽच्छ सत्यु-वधके कुम्भिलो रुद्दस्सनो ॥२॥  
 सो मं असंसि पहोति, अहमेमीति तं वदि  
 तस्स मत्थकमकम्म परकूले पतिहृहि० ॥३॥  
 न तस्स अलिकं भणितं दथा वाचं अकासहूं  
 सच्चेन मे समो नत्थि पत्ता मे सच्चपारमीति ॥४।

#### २ सच्चसब्बयप्रिणित-चरियं<sup>२</sup>

पुनापरं यदा होमि तापसो सच्चसब्बयो  
 सच्चेन लोकं पालेसि समग्मं जनमकासहन्ति ॥१॥

#### ३ वट्टप्रोतका-चरियं<sup>३</sup>

पुनापरं यदा होमि मगधे वट्टप्रोतको  
 अजातपवदो तरुणो मंसपेति कुलाधके ॥१॥

1. Cf. Kapî-Jâtaka, Jâtaka, Vol. II, 263-270

2. Cf. Saccâñkira-Jâtaka, Jâtaka, Vol. I, 322-327.

3. Cf. Vaṭṭa-Jâtaka, Jâtaka, Vol. I, 212-215

मुष्पतुएङ्केनाहरित्या माता पोस्यति मम  
 तस्ता फस्तेन जीवामि भडत्य मे कायिकं वलं ॥२॥  
 संवच्छरे गिष्ठसमये द्वावदाहो पदिष्पति  
 उपगच्छति अदाकं पापको कण्ठयत्तनी ॥३॥  
 धूमधूमनित्वेन सदायन्तो महा सिद्धो  
 अनुपुष्ट्येन भाषेत्तो अग्नि ममसुपाणकि ॥४॥  
 अग्निवेगभया भोता तसिता माता पिता मम  
 कुलावके मे छड्डेत्वा अतानं परिमोचयुं ॥५॥  
 पादे पष्ठे पज्जामि नत्यमे कायिकं वल  
 सोहं अगतिको तत्प एवं चिन्तेसहं तदा ॥६॥  
 येसादं उपधावेष्यं भोतो तसितवेषितो  
 ते मं शोहाय पक्षन्ता कर्यं मे अञ्ज कातवे ॥७॥  
 अत्यिथ लोके सीलगुणो सर्षं सोचेष्यमुद्या  
 तेन सधेन काहामि सधकिरियमुत्तमं ॥८॥  
 आवज्जेत्वा धम्भवलं सरित्या पुत्रके जिने  
 सधवलमवस्ताय सधकिरियमकासदं ॥९॥  
 सन्ति पवित्रा अपतना सन्ति पाशा अपञ्चना  
 माता पिता च निष्पतन्ता जातवेदपटिक्रम ॥१०॥  
 सह सधे कते मर्द भद्रपञ्चलिको सिद्धो  
 यज्ञेसि सोल्सकरीसानि उद्भवं पत्ता यथा सिद्धी  
 सधेन मे समो नत्यं पत्ता मे सधपार्मीति ॥११॥

४ मच्छराज-चरियं

पुनापरं यदाहोमि मच्छराजा मदासरे  
 उण्डे सुरियसन्तापे सरे उद्कं खीयय ॥१॥  
 ततो काका च गिज्ञा च वका कुललसेनका  
 भपस्यन्ति दिया रक्तं मच्छे उपनिसीति ॥२॥

एवं चिन्तेसहं तत्थ सह जातीहि पीलितो  
 केन नु खो उपायेन जाती दुष्कृता पमोचये ॥३॥  
 विचिन्तयित्वा धर्मत्वं सच्च अद्वस पस्तयं  
 सच्चे ठत्वा पमोचयेति जातीनं तं अतिकृत्य ॥४॥  
 अनुस्सरित्वा सद्भास्मं परमत्वं विचिन्तयं  
 आकासि सच्चकिरियं ये लोके धुवसस्ततं ॥५॥  
 यतो सरामि अत्तानं यतो पत्तोहिमि विज्ञुतं  
 नाभिजानामि सञ्चिच्छ एकम्पार्ण विहिंसितं  
 एतेन सच्चवज्जेन पञ्जुनो अभिवस्तुतु ॥६॥  
 अभित्यनय पञ्जुनं निधिं काकस्त नासय  
 काकं सोकाप रुद्धेहि भच्छे सोका पमोचय ॥७॥  
 सह कते सच्चवरे पञ्जुनो चमिगजिय  
 थलं निश्चञ्च पूरेन्तो खणेन अभिवस्तय ॥८॥  
 एव रुपं सच्चवरं कत्वा विरियमुत्तमं  
 वस्सापेति महामेवं सच्चतेजवलस्तितो  
 सच्चेन मे समो नत्य एसा मे सच्चपारमीति ॥९॥

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## ५. कण्हदीपायन-चरियं

पुनापरं यदा होमि कण्हदीपायनो इसि  
 परो पञ्चासवस्तानि अनभिरतो घरि अहं ॥१॥  
 न कोचि पतं जानाति अनभिरतिमनं मम  
 यहमि कस्तचिनाच्चिकित्तं अर्थतं मे रतिमानसे ॥२॥  
 सव्रहचारो मण्हश्यो सहायो मे महा इसि  
 पुष्टकम्मसमायुक्तो शूलमारोपणं लभि ॥३॥

तमहं उपहृत्वान आरोग्यमनुपापयि  
 आपुच्छित्वान आगज्ञियं मध्यं सकमस्समं ॥४॥  
 सहायो ग्राहणो मध्यं भरियमादाय पुत्रकं  
 तयो जना समागन्त्वा आगच्छुं पाहुनागतं ॥५॥  
 सम्मोदमानो तेति सह निसिद्धो सकमस्समे  
 दारको वद्वमनुविक्षयं आसीविसमकोपयि ॥६॥  
 ततो सो वद्वातं मग्नं अन्नेसन्तो कुमारको  
 आसीविसस्त इयेन उत्तमद्वं परामसि ॥७॥  
 तस्य आमसने कुदो सप्तो विसवलहिसतो  
 कुपितो परमकोपेन अद्वसि दारकं ध्वणे ॥८॥  
 सह दहो अतिविसेन दारको पतति भूमियं  
 तेनादं खक्षितो आसिं मम धाहसितं दुष्पर्य ॥९॥  
 हयादं वस्ससपित्वाम दुष्क्षिते सोकसहिते  
 पठमं अकासि क्रितिं अरं सद्यं वदत्तमं ॥१०॥  
 सत्ताहमेवादं पसद्वचित्तो  
 पुञ्जपित्को अचरो ग्रदचरित्यं  
 अपापरं यं चरितं ममदिदं  
 वस्सानि पञ्चास समाधिकारकि ॥११॥  
 अकामको धादि अह चरामि  
 पतेन सञ्चेन सुगतिय होतु  
 हतं विसं जीवतु यज्ञदत्तो ॥१२॥  
 सह सञ्चे कते मध्यं प्रिसमेगेन वेधितो  
 अतुर्जित्वान धुडसि आरोगो चासि मानवो  
 सञ्चेन मे समो नत्यं पत्ता मे सप्तव पारमीति ॥१३॥

## ३ सुतसोम-चरियै ।

पुनापर यदा होमि सुतसोमो महोपति  
 गदितो पोरिसादेन ग्राहणे सङ्करं सर्वं ॥१॥

चरियानं एकसतं आवुनित्या करतले  
 एते सम्पमिलापेत्या यजप्रत्ये उपनयि मम ॥२॥

अपुच्छु मं पोरिसादो किं त्वं इच्छसि निस्सञ्जं ।  
 यथा मति ते काहामि यदि मे त्वं पुनेहिसि ॥३॥

तस्य पटिसुनित्यान एहे आगमनं मम  
 उपगत्वा पुरं रम्मं रज्जं निष्यादयिं तदा ॥४॥

अनुस्सरित्या सतं धम्मं पूष्यकं जिनसेवितं  
 ग्राहणस्स धनं दत्या पोरिसादं उपागमिं ॥५॥

मरिय मे संस्थयो तत्य धातयिस्सामि या न धा  
 सच्चवाचानुरक्षन्तो जीवितश्चजित्तुमुपागमि  
 सच्चेन मे समो मरिय दसा मे सच्च पारमीति ॥६॥

सच्चपारमिता निहिता ॥

## छटो परिच्छेदो । मेत्तापारमिता ।

### १ सुवसासाम-चरिय' ।

सामो यदा वने भासिं सकेन अभिनिमितो  
पवने सीहव्यग्येच मेत्तायमुपनामयिं ॥१॥  
सीहव्यग्येहि दीपेहि अच्छेहि महिसेहि च  
पसदमिगवराहेहि परिवारेत्या वने वसिं ॥२॥  
न मैं कोचि उत्तस्ति न पि भाषामि कस्तवि  
मेत्तावलेनुपन्थदो रमामि पवने तदा ॥३॥

### २ एकराज-चरिय' ।

पुनापर' यदाहोमि एकराजाति विस्तुतो  
परमं सीलमधिद्वाय पसासामि महामहिं ॥१॥  
दसकुसलकम्पणे वत्तामि अनवसेसतो  
चतुर्दि सद्गृहवर्षपूर्वि सद्गृणहामि महाजने ॥२॥  
दवं मे अप्यमत्तस्त इदलोके परत्य च  
दव्यसीतो उपागत्त्वा अच्छिन्दन्तो पुरं भमे ॥३॥  
राजूपज्जीवे निगमे सवलहे सरलहुके  
सत्यं हृत्यगतं कन्दा कालुया निवलनि भमे ॥४॥  
अमच्च मण्डलं रज्जं फीतं भते पुरं भम  
अच्छिन्दित्वाम गद्वितं वियं पुत्रं व पस्तदं  
मेत्ताय मे समो नरिय एसा भे मेत्तापारमीहि ॥५॥  
मेत्ता पारमिता निष्ठिता

1. Cf. Sāma Jātaka, Jātaka Vol. VI 61-95,

2. \*Cf. Ekarāja-Jātaka, Jātaka Vol. III. 13-15.

उपेक्षापारमिता ।

३ महालोमहं स-चरिय ॥

सुसाने सेयं कप्येमि छयष्टिकं (उप) निधायहं  
गा (गो) मण्डला उपगन्त्वा रूपं दस्सेन्तिङ्गप्पकं ॥१॥  
भारते गन्धज्व भारतज्व भोजनं विविधं वहुं  
उपायनान्युपनेन्ति हट्टा संविगमानसा ॥२॥  
ये मे दुष्कर्षं उपदहन्ति ये च देन्ति सुखं मम  
सन्वेसं समको होमि दयकोपो न विज्ञति ॥३॥  
सुतदुक्षे तुलाभूतो थसेसु अयसेसु च  
सन्वत्थं समको हीमि एसा मे उपेक्षापारमीति ॥४॥  
उपेक्षापारमितानिष्ठिता ।

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युधज्ञयो, सोमनस्सो, अयोध्यमिसेन च  
सोणदण्डो, भूग्रयवद्धो, कपिराज, सच्चसव्ययो ॥५॥  
वहृको, मच्छराजा च, कण्ठदीपायनो इसि  
सुतसोमो, पुन आसिं सामो, च एकराजहु  
उपेक्षापारमी आसि इति त्रुतं महेसिना ॥६॥

पवं वहुविधं दुष्कर्षं सम्पत्ति च वहुविधा  
भयामवै अनुभवित्वा पत्तो सम्बोधिमुत्तमं ॥७॥  
दत्या दातव्यकं दानं, सीलं प्रतेत्या थसेसतो,  
निकलम्भे पारमिं गन्त्वा, पत्तो सम्बोधिमुत्तमं ॥८॥  
परिष्ठेते परिपुच्छित्वा, विरियं कल्त्वानमुत्तमं,  
खन्तिया पारमिं गन्त्वा, पत्तो सम्बोधि मुत्तमं ॥९॥  
कल्त्वा दश्वं अधिहानं, सच्चवाचानुरक्षित्वा,  
मेत्ताय पारमिं गन्या पत्तो सम्बोधिमुत्तमं ॥१०॥

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लाभालसे यसायसे समाननावमानने  
 सञ्चय समानो हुत्वा, पत्ते सम्बोधिमुत्तमं ॥ ११ ॥

कोसज्जं भयतो दिखा विरियारम्भं च खेमतो  
 आरद्ध विरिया होय एसा बुद्धानुसासनी ॥ १२ ॥

विवादं भयतो दिखा अविवादश्च खेमतो  
 समग्गा अखिला होय एसा बुद्धानुसासनी ॥ १३ ॥

पमादं भयतो दिखा अप्पमादश्च खेमतो  
 भावे अद्विकं (भावेषद्विकं) मग्गं एसा शुद्धानुसासनी ॥ १४ ॥

इत्यं सुदं भगवा अत्तनो पुथ्यचरियं सम्भावियमानो शुद्धापदानि  
 यन्नाम धम्मपरियायमभासित्या ति ॥

चरियापिटकं निहितं ( चरियापिटक पालि समसा ) ॥

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